The CRISIS

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Lake County Shooting

Undergirding the Democratic Ideal

ROY WILKINS

Not Like in Cicero

JAMES PECK

Singing and Dancing in Afro-Cuba

IRENE DIGGS

Answer to Vishinsky

(An Editorial)

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A RECORD OF THE DARKER RACES

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Vol. 58, No. 10 **Whole Number 488**

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Wide World

SHERIFF'S VICTIMS—*Samuel Shepherd, 23, left, and Walter Lee Irvin, 23, are shown on the roadside near Umatilla, Florida, on the night of November 6 after they had been shot by Sheriff Willis V. McCall of Lake county, Florida, who said they had attacked him. Shepherd was killed and Irvin was critically wounded.*

STORY OF THE LAKE COUNTY SHOOTING CONTINUES ON THE FOLLOWING PAGES.

The Lake County Shooting

THE verbatim account of what happened on the fatal night of November 6 when Samuel Shepherd was killed and Walter Lee Irvin wounded is given below in Irvin's testimony. However, there are other facts which must be mentioned. Circuit Judge T. G. Futch refused to call a grand jury to investigate the shooting. And the coroner's inquest held on November 10 was a whitewash. This was expected since the coroner, county judge Troy Hall, Jr., is a friend of Sheriff Willis McCall.

Most of the evidence introduced at the inquest had no bearing on the question as to how Samuel Shepherd met his death. Not a one of the witnesses who testified during the 11-hour inquest gave any relevant testimony. And the three witnesses who could have thrown some light on the shooting were not called. Dr. George Engelhardt, who performed the autopsy on Shepherd; Dr. Raibun Williams, who was in charge of Irvin; and R. L. Stevens, the firechief of Leesburg, who was the only outside person to have heard the radio conversation between McCall, Yates, and the Lake county sheriff's radio station on the night of the shooting.

Sheriff Willis McCall stuck to his story that he shot in self-defense when his prisoners attacked him. No attempt was made to explain how the powder burns got on the inside of the left sleeve of McCall's jacket. No evidence was introduced to explain how McCall's shirt came to be torn. And much was made of McCall's nail-punctured tire, since the Sheriff insisted that he had stopped his car because of a puncture. No witnesses were called to testify on this point.

Irvin says McCall stopped his car twice; McCall says he stopped only once. But there was no attempt to clear up this discrepancy in testimony. Why did McCall take the lonely back road instead of the main highway, Route 441? Why did the shooting occur within the Lake county line? How could two handcuffed men attack McCall in the manner in which he claims Shepherd and Irvin did? Why were two cars used to bring the defendants from the penitentiary at Raiford? Why were they being moved at night?

These are a few of the basic questions which the inquest did not clear up.

The NAACP has asked the United States Supreme Court to review the slaying of Shepherd to find out whether Sheriff Willis McCall acted in contempt of the high court. Special counsel Thurgood Marshall cited the case of *U. S. v. Shipp* where the action was brought by the attorney-general of the United States against the sheriff who had violated a specific order concerning the prisoner as well as against the mob which lynched the prisoner.

FULL INVESTIGATION PROMISED

The Association also wrote Attorney-General J. Howard McGrath, pointing out that the State of Florida is determined to whitewash the whole affair. He was asked to take the necessary steps for adjudication of the question whether or not Sheriff McCall acted in contempt of the Supreme Court by making it impossible for Shepherd to have a fair trial.

James M. McInerney, assistant attorney-general, has admitted that the Justice Department is "aware of the gravity of the matter" and promised "a full investigation . . . with a view to determining whether or not a violation of federal criminal law was committed." The FBI is continuing its probe.

On November 12 the NAACP board of directors called upon Governor Fuller Warren of Florida to remove McCall and his deputy, James E. Yates, and to appoint a special prosecutor to try them for murder and assault.

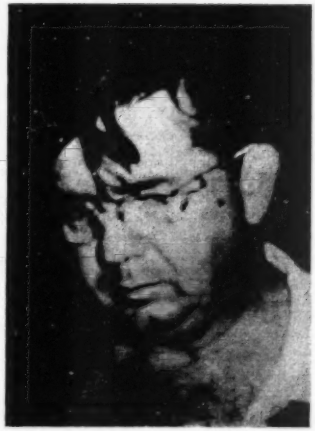
The Groveland case, or "Florida's Little Scottsboro" as it has come to be called, had its beginning in July, 1949, when a young central Florida housewife, Norma Lee Padgett accused four Negroes of attacking her. Her charges set off a wave of terror and night-riding that resulted in the burning of Negro homes and the routing of more than 400 Negro residents from the little citrus community of Groveland and its environs.

Wide World

JAMES E. YATES, *deputy sheriff. He tried to give the coup de grace after . . .*

Three young Negroes, Samuel Shepherd, Walter Lee Irvin, and Charles Greenlee, were arrested and charged with the crime. A fourth Negro, Ernest Thomas, was shot and killed by a sheriff's posse in a swamp, where he allegedly had resisted arrest.

An NAACP investigator found



Wide World

. . . SHERIFF WILLIS McCALL *had killed Shepherd and critically wounded Irvin.*

that the prisoners had been severely beaten and otherwise mistreated by Sheriff Willis McCall and other Lake county authorities.

FIRST TRIAL

The trial took place in the late summer of 1949 in a hostile atmosphere heavy with race tension. Petitions by NAACP attorneys asking for an extension of time to secure witnesses and evidence were denied, and the trial was rushed through on the Friday and Saturday of the Labor Day week-end. All three defendants were convicted. Shepherd and Irvin were given the death penalty; Greenlee, who was only 16 years of age at the time, was sentenced to life imprisonment.

Following denial of a motion for a new trial and the refusal of the Florida supreme court to reverse the lower court decision, NAACP lawyers carried the case to the Supreme Court, where reversal of the death sentences imposed upon Shepherd and Irvin was asked on the following grounds: first, that the lower court had erred in not granting a continuance, or postponement, of the trial to give defense counsel adequate time to prepare their case; second, that the passion and prejudice existing in the community at the time made a fair trial impossible and that a change of venue should have been granted; and third, that the system of racial proportional representation on juries used by the county commissioners is unconstitutional.

The court's unanimous reversal on April 9, 1951, was based on the jury question. However, Justice Jackson in his opinion said that "to reverse these convictions upon the sole ground that the method of jury selection discriminated against the Negro race, is to stress the trivial and ignore the important."

The defendants were represented in the first trial by Alex Akerman, Jr., of Orlando, and Franklin H. Williams, West Coast regional director of the NAACP, formerly assistant special counsel. Mr. Williams and NAACP assistant special counsel Robert L. Carter argued the case before the high tribunal.

At the time of the shooting, Shepherd and Irvin were being transported from the state penitentiary at Raiford to Tavares where NAACP attorneys were to argue their motion for a change of venue on November 7.

LAKE COUNTY SENTIMENT

A fact-finding committee of clergymen of The "Committee of 100" made a firsthand investigation of the of the situation in Lake county October 24-27 to determine whether Shepherd and Irvin could receive a fair trial in the county. The clergymen interviewed 30 persons, all but 6 of whom were white. Almost unanimously, the white citizens had decided the defendants were guilty, although they were not acquainted with the key facts in the case and disagreed with the United States Supreme Court decision that the first trial had been influenced by prejudice. All the Negroes interviewed felt a fair second trial would be impossible in Lake county.

The investigating committee was made up of two southerners and two northerners, as follows: Prof. S. Ralph Harlow, department of religion, Smith College; Rev. Caxton Doggett, pastor of the Rader Memorial Methodist church, Miami, Florida; Prof. Hornell Hart, school of religion, Duke University; and Rev. Paul Moore, Jr., pastor of Grace Episcopal church, Jersey City. When the ministers arrived in Lake county they divided into two teams, with a northerner and a southerner on each.

NEGRO DISUNITY 110 YEARS AGO

"While every man's hand is against us, our every hand is against each other. I speak plainly, because truth will set us free. Are we not guilty of cherishing, to an alarming extent, the sin of sectarian, geographical, and complexional proscription? The spirit aboard is this: Is that brother a Methodist? He is not one of us. A Baptist? He is not one of us. A Presbyterian? He is not one of us. An Episcopalian? He is not one of us. A Roman Catholic? He is not one of us. Does he live above human creeds, and enjoy the religion of the heart? He is of Beelzebub. . . If we hope for redemption from our present conditions, we must repent, turn, and UNITE in the hallowed cause of reform."

—David Ruggles

* * *

PHYSICAL APPEARANCE AND INTELLECT

". . . Of the Europeans, some have their hair frizzled, others lank, but if, on account of this difference, and some others in stature and conformation, we pretended to mark the extent and limits of their intellectual faculties, would it not excite a smile?"

—Henri Gregoire (1750-1831)

Walter Irvin's Story of the Shooting

THE following is the verbatim sworn statement of Walter Lee Irvin, who survived an attempt of Lake county, Florida, Sheriff Willis McCall and his deputy James L. Yates to kill him on the night of November 6, 1951, while en route from the state prison at Raiford to Tavares where a hearing was scheduled for November 7 on a motion for change of venue for a new trial. With Irvin was another defendant, Samuel Shepherd, who was slain by the sheriff.

Testimony was taken at Irvin's bedside in the Waterman Memorial Hospital at Eustis, Florida, in presence of Alexander Akerman, Jr., Thurgood Marshall, Jack Greenberg, and Paul C. Perkins, NAACP defense counsel; J. J. Elliot, special investigator for the Governor of Florida; newspapermen and a special nurse. Questions were asked by Alexander Akerman, Thurgood Marshall, and Paul C. Perkins.

There had been no previous consultation of Irvin by his counsel, since the shooting, prior to the testimony which was made in presence of the press and counsel.

So convincing was his statement that all who heard it agreed that it was a true statement of what actually happened on that fatal night of November 6, 1951.

WALTER IRVIN'S TESTIMONY

Question by Mr. Akerman: Now Walter, do you remember about what time you left Raiford that day?

Answer by Walter Irvin: No, sir. I don't remember just what time it was.

Q. Before or after dark?

A. After dark.

Q. Who came to Raiford after you and Samuel Shepherd?

A. Mr. Sheriff McCall and Mr. Sheriff Yates.

Q. Did they come in one car or two:

A. One car. The Sheriff's car.

Q. Did they move you out of that car after that, at Wiersdale?

A. Yes, sir. At Wiersdale.

Q. How was that, did Sheriff McCall and Deputy Yates get into two cars?

A. Yes, sir, that's right.

Q. How about you and Samuel?

A. We stayed in Sheriff McCall's car. Still in it.

Q. Were you in the front seat of Sheriff McCall's car?

A. Yes, sir.

Q. Were you handcuffed?

A. Yes, sir.

Q. How?

A. Handcuffed together.

Q. Who was sitting on the outside?

A. Sammy.

Q. Samuel Shepherd was on the outside and you were in the middle?

A. Yes, sir.

Q. You were next to the Sheriff?

A. Yes, sir.

Q. Now go ahead and tell us just what happened?

A. After were in the front seat, after Sammy and me were in the front seat of the Sheriff's car, the Deputy said wait a minute, he would go see if the car would start, and he cranked it up, and it started, and then we, so the Sheriff did get it started, and the Deputy ran around the Sheriff's car and got into his car, he was headed thataway [indicating by pointing] and the Sheriff's car thisaway [indicating] going the other way, and so he turned around and started off, you know where that place is in Wiersdale where there is the school, there is a clay road that turns off there off the highway, a clay road, and the Deputy Sheriff turns off onto that, so the Sheriff turned too and followed him. We went on the road a piece of a ways, I don't know how far, and the Sheriff and the Deputy began talking on the radio, a little bit.

Mr. Elliott: What did the Sheriff say on the radio?

A. I didn't get all that they was saying, didn't get everything.

Mr. Elliott: Get some?

A. Told him to go on ahead and check and so and so the Deputy Sheriff went on up a short ways in front of us, and he says, OK, and the Deputy Sheriff turned off to the right, I don't know where he went, I don't know where was he, and we turned off to the right and went on down the road a piece, and the Sheriff began to shimmy his wheels, and said, "Something is wrong with my left front tire" and he pulled off to the side, and stopped, and pretty soon reached down and under the seat on the floorboard, and got his flashlight, it was a flashlight with a red band around the head of it, it had a red trim around it, don't know what you call that. He got the flashlight and got out of the car, on the right side he checked the tires, and on the left side he checked the tires, and then he got back in, and said couldn't find what was wrong, I don't think he went all the way around the car. He got back in and taken off again, and drove on a while, I will say a rough estimation of two more miles, and then he stopped again, the wheels started shimmying again, and he stopped, and was trying to pull off to the side of the road, and he reached after the flashlight again, and got out and went around to the right side of the car, and kicked the right front wheel, and then he came around to where Sammy was sitting on the right hand side of the car. I was sitting in the middle. Then he said, "You S.O.B.'s get out and get this tire fixed" and I did not see any tires in back, but we had to obey, because he was the Sheriff, and so we went to get out, and Shepherd he taken his foot and put it out of

the car, and was getting out, and I can' say just how quick it was, but he shot him, and it was quick enough and he turned, the Sheriff did, and he had a pistol and shot him right quick, and then right quick he shot me, shot me right here [indicating right upper chest] and he come on and when he shot me, he grabbed me somewhere by my clothes, and snatched me, he first shot Shepherd and that left me facing the face of the car, you know, the face of the car, then he shot me the time he reached and grabbed me, and snatched me, and Sammy too, he snatched both of us and that threw both of us on the ground, and then I did not say anything, I didn't say nothing, so we after he snatched me, he shot me again, in the shoulder, and still I didn't say anything all that time, and I knew that I was not dead, and so I heard him say "I got rid of them, killed the S.O.B.'s but I still did not say anything. He ran around the car, and called the Deputy Sheriff on the radio, and I heard him say, "Pull around here quick, these S.O.B.'s tried to jump me and I did a good job," and in about ten minutes the Deputy Sheriff was there. He came from Towards Umatilla, and got out of his car, had pulled his car over to the side of the road, and that pulled the car over to where the Sheriff car was parked, and the Sheriff's light were still burning. The Deputy Sheriff: had a pistol, I don't know whether it was his pistol or the Sheriff's pistol, and the Deputy he shined the light in my face, and he said to the Sheriff, "That S.O.B. is not dead" and then he said, "Lets kill him." The Deputy Sheriff then pointed the pistol on me, and pulled the trigger, snapped the trigger, and the gun did not shoot, and so he took it back around to the car lights, and looked in it, and shined the light in it, and then something they said was about letting it stay cocked, and so he turned it on me again, and pulled it, and that time it fired, and went through here [indicating it went through neck] and then I began to bleed and bleed, out of my nose.

Mr. Akerman: Is that Deputy Yates you say?

A. Yes, sir. He shot me the third time, but I managed to pull through OK, cause I did not say anything, and did not let them know that I was not dead, and after all the people came, there was lots of people came there, and some of them predicted that I was not dead, I don't know whether they was all scared or what, anyway, there was so many different people around there and they was all talking so it did not mean much to me. I heard some remarks that "he ought to have been dead long ago."

Mr. Akerman: I know you are tired, but there is just one or two questions: Had you tried to jump him? The Sheriff?

A. No, sir.

Mr. Marshall: Where was his gun, did he carry it on the right hand side next to you?

A. No, he carried it on his left.

Mr. Akerman: Where was the flashlight?

A. On the floor, under the seat, on the left hand side.

Q. Both times he took the flashlight out of the car?

A. Yes, sir, both times.

Mr. Marshall: Did you ever try to escape that night?

A. No, sir, never.

Q. And you were in the front seat of the car?

A. Yes. He put us both on the front seat.

Mr. Perkins: Walter, did you have good hopes of coming out of this thing all right?

A. Yes, sir, I sure did, for I sure did have high hopes of coming out all right, and why would I try to escape, didn't have no reason to.

Mr. Akerman: How many times did the Sheriff shoot you?

A. Two times.

Q. How many times did Deputy Sheriff Yates shoot you?

A. One time.

Q. You were shot three times?

A. Yes, sir.

FURTHER THE AFFIANT SAITH NOT.

/S/ Walter Lee Irvin, Affiant

STATE OF FLORIDA
COUNTY OF LAKE

WALTER IRVIN, by me being first duly sworn, deposes and says that he has read the above and foregoing affidavit, and that it is a true and correct transcription of his statement as made before me.

SWORN TO AND SUBSCRIBED BEFORE ME, this 8th day of November, AD 1951, at Eustis, Lake County, Florida.

/S/ Alan H. Hamlin, Notary Public

DID YOU KNOW –

That James Young was elected from a white county to the North Carolina state legislature during the Fusion period (1894-1901)?

Young was elected in 1894 and 1896, with two whites. Deeply interested in education, Young introduced many appropriation bills in support of public education.

★ ★ ★

That the North Carolina House and Senate *Journals* and *Public Documents* make no distinction between white and colored members of the state legislature during the Fusion period?

Fusion included three factors: the Populist party, the Republican party, and the Negro. The period dates from 1894 to 1901.

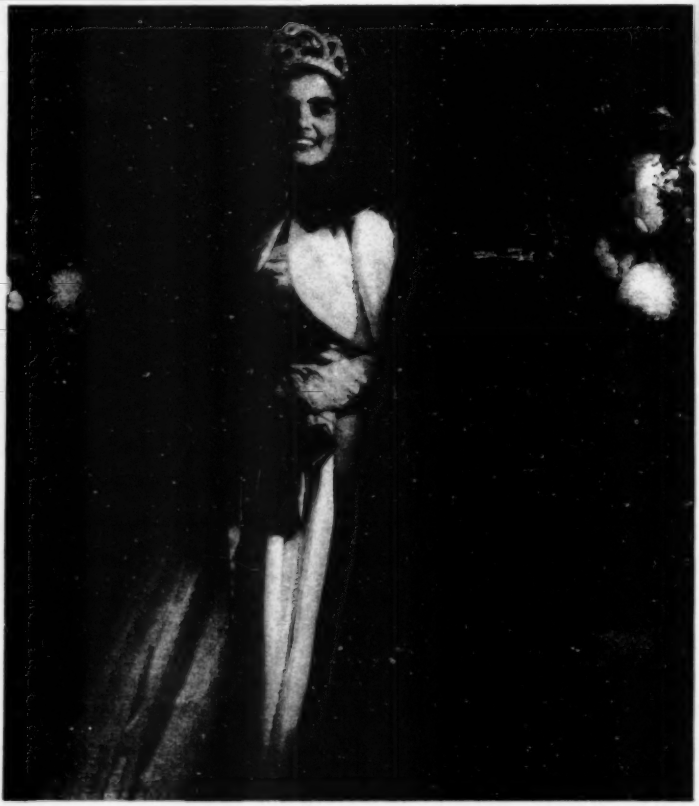
★ ★ ★

That three Negroes served in the senate of the North Carolina state legislature during the Fusion period (1894-1901)?

They were W. Lee Person from Edgecombe county; W. B. Henderson from Warren county; and Thomas O. Fuller from Warren and Vance counties.

Wide World

COLLEGE QUEEN—*Clarice Davis, 19-year-old Chicago, Illinois, girl reigned as "Miss Illinois" at the University of Illinois annual homecoming celebration Nov. 10, 1951. Miss Davis, a senior, was elected by a general vote of the students.*



"MISS TENNESSEE STATE"—*Lucy Henderson, a Tennessee State senior majoring in business education, was elected by the student body as "Miss Tennessee State" for* 1951-1952. *Miss Henderson, daughter of Benjamin Henderson of Elkton, Kentucky, is a member of the Future Business Leaders of America.*

■ America needs more than armed might in her fight against godless communism

Undergirding the Democratic Ideal*

By Roy Wilkins

WE hear much talk these days, on all sides, of the democratic political state. From merely reading our newspapers or listening to our radios we know that the world is in a turmoil and that the prime cause of the turbulence is the struggle of mankind for freedom—a free and secure life.

In Asia the dark billions are seeking liberty, stability, and national and personal dignity. In the Middle East there are eruptions all about. In Europe the contest sharpens between Eastern totalitarianism and Western democracy, with armies a-building and gigantic economic forces employed.

As the world's most powerful democratic nation, America is engaged in a cold war with Soviet Russia, the nation of godless communism, dedicated not only to that way of life within its borders, for its own people, but to evil conspiracies to spread communism abroad, to bring nations toppling, and hundreds of millions of men beneath its slave banner.

While armed preparedness and strength are necessary in this cold war in the defense against Trojan horse tactics, treachery, proselyting, false propaganda, and diplomatic double-talk, armed force alone will not assure the final victory. Nor will our massed billions in money, nor our fantastically productive economy.

No, the ultimate and finally decisive victory will be attained, and secured, through the full employment of the spiritual forces which undergird the democratic political ideal. This ideal is embodied in that portion of the Declaration of Independence which reads: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the Pursuit of Happiness. That to secure

* Speech delivered by the NAACP administrator at the James J. Hoey Award for interracial justice (presented by the Catholic Interractial Council) to the Carroll Club, New York City, on October 28, 1951.

these rights, governments are instituted among men . . ."

The spiritual parallel is found all through the teachings of the prophets in all the great faiths, and the passages in our Bible are too numerous to cite. They boil down to (a) all men are brothers and (b) all men are equal in the sight of God. Remember the rebuke to the Pharisees who set themselves up as better than other men? Those who passed by on the other side of the beaten and robbed man until the Samaritan came along? Jesus sitting with the publicans? Jesus washing the feet of Mary Magdalene? The three kings who followed the star to Bethlehem, one of them a black man? And finally, the disciples of Christ, Himself, among whom were a tax gatherer, a fisherman, and a physician?

THEME OF EQUALITY

Running through the spiritual parallel to the democratic ideal are the themes of freedom, security, peace, justice, love (charity) and equality in the kingdom of God, together with the concept of the kingdom of God here on earth: "Love ye one another that ye may see my Father which is in heaven."

Thus we have social action in organized church bodies and in affiliated religious groups, social action which, in carrying out its great mission, addresses itself to the task, first, of feeding and guiding the spiritual welfare of men. Here are taught the verities: truth, honor, honesty, courtesy, kindness and love. "God is love." If man have all else and not love, he is as "sounding brass or a tinkling cymbal." Here is taught religion: prayer, righteousness, worship. Here the manifold bonds of the family, the root of mankind, are strengthened.

Social action addresses itself, also, to a second great task: the improvement and gradual perfection of man's temporal life. It seeks useful and rewarding employment. It aids in providing food, clothing and shelter. It concerns itself with education, with the preparation of man to meet and overcome life's obstacles, to function with his fellow men. It insists, in much the manner of the Old Testament, on participation in government of the tribe, the state, the nation. Man must be free, with only himself as the dictator of his destiny. And social action also delves into health, recreation, security.

Now, all these are the goals of democracy. Thus the church, in truth, is furnishing the undergirding and spiritual nourishment for the democratic ideal. The enunciation of the principle of interracial justice, and its extension through practical as well as dedicated action, fit snugly into the function of the church in a democratic state. The two persons [Dr. Francis M. Hammond and Mrs. Roger L. Putnam] honored here today are active in the field of education. In this field, and in a number of others in the large area known loosely as race relations in America, groups and individuals, in and outside church bodies, have stimulated much progress in the past ten years.

MAJOR TEST

Our so-called race problem is not only a major test of the democratic

thesis, but of religion as well. The crusade to bring our practices into line with our preachments is a continuing one, demanding the honest and sincere labors of every lover of democracy and every believer in the Word.

Within the decade opportunities in education have been widened, and lines of demarcation, discrimination and denial have been partially blotted out. Approximately 1,000 Negro students are now in graduate and professional training in southern tax-supported universities along with white students, and no heavens have fallen. A bold step on this sector was taken by the Catholic Church when it opened the doors of St. Louis University to all, notwithstanding the iron-clad custom in Missouri that Negro and white students must not attend the same college. The St. Louis University action was to climax that of the Catholic Church as to others of its colleges where old and regretted practices of limitation and exclusion had been wiped out previously.

New Jersey and Indiana abolished separate schools for the races. Arizona repealed its mandatory school segregation law. Negro parents in Virginia, South Carolina, and Georgia have instituted law suits to abolish segregated elementary schools; in the arguments before the bar the whole sorry story of inequality has been revealed officially and for the legal record. Negro faculty members are making a genuine contribution to teaching in a number of so-called "white" colleges, including Seton Hall. An increasing number of fraternities and sororities on college campuses are challenging the racial and religious bars to membership imposed by their national bodies.

While inequalities still exist, many of them both shameful and shameless, definite progress has been made in the field of education.

HEARTENING NEWS

News from other areas is also heartening. The highest court in the land has outlawed the white primary laws which greatly restricted the exercise of the ballot by Negroes in the South; it outlawed, also, residential covenants which had restricted the purchase and occupancy of homes on the basis of race; and it did away with discrimination and segregation in interstate travel. These opinions, coupled with those in the university cases, have created a new atmosphere in which it is reasonable to expect that progress generally will be accelerated in the next decade.

Since 1941 we have had either open war or a war economy. Millions of our men have been in uniform and much of our industrial plant has produced war goods. Negro Americans, once treated almost as pariahs in the armed services, are getting a much better deal. The Air Force has no segregation; the Navy has sharply reduced its discrimination; and the Army, after stubborn resistance, is making a start on a non-segregation policy.

I am reminded here of a conversation last winter with a colored New York taxi driver who told me proudly of his boy in Korea. "He's in radar," he said, "and he ought to be because he was a smart boy in his classes at Cardinal Hayes high school and he deserved to get a good chance." I doubt that this father

knew that in 1941, when his boy was already ten years old, that Negroes were barred from all Army services except jim-crow infantry and cavalry.

The importance of this change should not be underestimated. When millions of young men wear the same uniform, train together while occupying the same barracks, and learn through the rating system and the promotion system to recognize individual merit rather than mere color, the carry-over to civilian life and activities will be tremendous, even on a fifty per cent basis. The working, fermenting leaven in our body politic will be greatly expanded.

Testimony to the impact of men in the armed services on racial attitudes is found in a recent editorial in the Amarillo, Tex., *Globe*, which in supporting the board of education's action in opening Amarillo College to Negro students, points out that public opinion has changed in Amarillo, due in part to the presence of young men in the armed services who had come from other sections of the country.

Last week an Air Force lieutenant in Maryville, Mo., publicly deplored the refusal of a local college to enroll two Negro Air Force men for special training, saying: "Some day, perhaps, everyone will adopt the Air Force's policy of non-segregation."

FEPC SPREADS

In employment, the fair employment practices idea has caught on, with eleven states and twenty-two cities having such laws. Congress has blocked all such legislation, as it has blocked all civil rights bills, but the fight to establish a national policy of decency and fairness in civil rights will go on until victory is won.

Our Negro citizens have made their position clear. They want their rights as Americans and they want them now, not next year, or in 1960. They don't believe in gradualism. They believe what the Declaration of Independence says, that their rights as human beings are God-given, and that no man or system has the right to bestow or withhold them. They believe that the survival of the American democratic system in the present global conflict of ideologies, depends upon the strength it can muster from the minds, hearts, and spiritual convictions of all its people. It cannot muster the necessary strength if one-tenth of its people are second- or third-class citizens, if others among the populace are discriminated against because of religious beliefs, and still others are restricted in opportunities because of their nationality.

In this connection it is specious reasoning, indeed, which leads some of our thinkers to hold that since the Negro is better off here than elsewhere, or is enjoying more benefits than peasants under the Hammer and Sickle, or the downtrodden in India and China, that America needs to make no changes. This is like a bishop bragging that he is better than a pickpocket. The question is: How does he rank with other bishops? The Negro wants change in order that he may be brought in line with the *American* standard. This must be done not only to preserve and strengthen that standard here at home, but to guarantee its potency

in the world struggle against dictatorship.

SPIRITUAL RESPONSIBILITIES

As has been indicated, the church bodies are giving more and more evidence that they recognize and are prepared to assume their responsibilities in this improvement in the democratic state. Theirs is the duty to furnish the moral and spiritual tone in democratic living. While they may leave to the state the business of determining legal rights and wrongs, they may not leave to secular powers the determination of moral values. They must speak out on equality, love and brotherhood, and they must insist on the translation of these into practical living. If they abandon this task, or slight it, then they fail in their mandate.

They have made, in recent years, bold pronouncements of policy. The Catholic Committee of the South declared against segregation. The National Council of Churches in Christ has also declared against segregation in American life. Organized Jewish bodies have made similar declarations. Methodist church women in the South have done a good work. Baptist theological seminaries are now open to Negro students in the South. Just this week, southern Episcopalians recommended that Negro theology students be admitted to their southern seminaries. Lutherans have made some steps forward, as have other denominations. A growing number of churches have opened their membership to white and black alike. Church bodies are increasingly concerned with health, housing, employment, recreation and community living. The church is moving to get its house in order.

But much remains to be done. Racial violence still flares here and there in our land. Cruel and un-Christian discrimination still flourishes in some areas. Inequalities and injustices are still with us. Man's inhumanity to man still plagues us. But these, too, will pass before aroused consciences and dedicated deeds, before the firm conviction that the Sermon on the Mount must become the law of the nations. And every endeavor under that banner, such as the one we mark today [at the presentation of the Hoey Award on October 28], is a step toward the goal of free men working and living together in the strength, peace, and security of the kingdom of heaven on earth.

DID YOU KNOW —

That the first effective state anti-lynching law was proposed to the North Carolina General Assembly in 1897 by a Negro?

The law was proposed by W. Lee Person. The state already had a law which protected people confined in jail from mob violence. Person proposed changes which would make the statute an anti-lynching measure and the recovery of damages possible.

Acme

PEACE PRIZE WINNERS—*The* 1950 *winner of the Nobel Peace Prize Dr. Ralph Bunche (left), of the United Nations, congratulates the* 1951 *winner, Leon Jouhaux, of France. The meeting took place at the United Nations General Assembly in Paris.*

■ Gano is more civilized than Cicero

Not Like In Cicero

By James Peck

RACISTS like to claim that when Negroes move into white neighborhoods the inevitable result is riots such as occurred last July in Cicero, Illinois. Actually, this is the case only where law enforcement officers and the powers that be openly abet the vigilante element of the community, as was the case in Cicero.

When the Nelsons, together with three white friends, bought cooperatively a house in the small residential community of Gano, Ohio, a year ago, they faced the same prejudices and threats as did Harvey Clark in Cicero. After they had been in the community a month, organized opposition subsided. Today friendly relations prevail with families in the neighboring houses.

Of course, the more prejudiced people in the community have not changed their viewpoints. But at least they remain silent on the subject and no longer try to interfere with the Nelson's right to live in Gano.

As one member of the cooperative household expressed it:

"They have realized that they can't get us out legally. They can't frighten us away. They have just had to try to forget about us."

Gano is a group of small houses two miles from Sharonville and sixteen miles from Cincinnati, which borders on Kentucky. Members of the cooperative household are Mr. and Mrs. Wallace Nelson, Rev. and Mrs. Ernest Bromley and their two small children Danny and Caroline, and Lloyd Danzeisen. Before coming to Gano, Bromley was evicted from his home in Wilmington (also in southern Ohio) as a result of his having led a campaign to end segregation in the primary schools. Nelson is a leader of the Cincinnati Committee on Human Relations which recently succeeded in getting the Conservatory of Music and the College of Music of Cincinnati to admit their first Negroes.

The group moved into their Gano home at the end of November, 1950. A couple of weeks thereafter the real estate agent who had sold them the house called and in the course of conversation asked Bromley whether he had two Negroes working for him. He replied that

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JAMES PECK, a frequent Crisis contributor, lives in New York City.

THEY *bought the house. From left to right: Wallace Nelson, Danny Bromley, Mrs. Jaunita Nelson, Caroline Bromley, and Rev. Ernest Bromley.*

there were two Negroes living in the house, but on a basis of equality. They were not employes. A week later the real estate agent who had been given the contract to sell the house called and offered $12,500 for the property—$1,500 more than the group had paid. Bromley told him the group was not interested.

GET WARNINGS

A couple of days later two men by the names of Jordan and Woodside paid the group a visit. They kindly recalled a "near-riot" in Sharonville—that was several years ago. And they warned that the neighbors were very much wrought up over Negroes having entered the community. Members of the group replied that since Jordan and Woodside were aware of this, it was up to them to act against any outbreak of violence. They added that they would be glad to discuss the matter with any members of the community.

Later in the evening Jordan and Woodside returned. They said they had called together some of the neighbors at the Holtsinger Memorial Presbyterian Church, just across the road. It is the only community building in Gano. And they requested that the Bromleys come over.

About 40 persons, mostly men, were seated in the church. Jordan and Woodside took places behind a table, indicating that they were the leaders. The atmosphere was obviously hostile. Numerous undertone remarks, some of them threats, could be heard. Negroes were invariably referred to as "niggers."

Bromley was asked what he had to say. He replied that he had no-

THE *house they live in.*

ONLY *community building in Gano, the Holtsinger Memorial Presbyterian church. Meetings were held here to decide on what to do with the Nelsons.*

thing in particular to say, but that he would gladly answer any questions. Some of the men exploded with anger during the discussion that followed. Two left the room, unable to control themselves. The meeting requested Bromley either to ask the Nelsons to leave the community or for the entire group of five to get out. A sense of frustration prevailed as the meeting broke up. The Bromleys stood around for a while as the crowd left. The most friendly remark made to them was made by an elderly man who commented that they were "fifty years ahead of our time."

A number of anonymous phone calls were received by the group within the next few days. In most cases the parties would hang up without speaking. In one case a man asked Bromley whether he had made plans to move and inquired whether a word to the wise wasn't sufficient.

Two weeks later, the group received a visit from Robert Martin, an attorney from Hamilton. He said he hadn't come as a lawyer, since there was nothing the neighbors could do legally to force the group out. He merely wanted to make an offer to buy the property. Members of the group, however, told him they were not interested.

INSURANCE CANCELLED

Shortly thereafter the group received notice of cancellation of the fire insurance policy which had been sold them by the real estate agency when they bought the property. The policy had had been issued by the Mercury Insurance Company of St. Paul, Minnesota. No reason was given for the cancellation. However, a few days later when Mrs. Bromley phoned the bank in Sharonville, which holds the property's mortgage, she overhead a conversation in which somebody at the bank was asking

somebody else about the possibility of "foreclosing if they can't get insurance." She also heard the speaker identify the property and mention the names of Bromley and Danzeisen. Next day the group got a registered letter from the bank stating that a condition of their mortgage was that they carry fire insurance.

The group obtained a policy with the Ohio Farm Bureau Insurance Company of Columbus, but that too was cancelled without explanation. Finally, through Stanley Robinson, a Columbus attorney the group obtained a policy from a company in Hartford, Connecticut.

In mid-January, a month and a half after the group moved in, Nelson and the Bromleys decided to attend services at the church across the street. The minister seemed stunned by their presence. With one exception, members of the congregation refused to speak to them; and the matter was discussed in the presbytery. It was learned that some members had threatened to quit the church if the group continued to attend services.

A special meeting of the congregation was held the following Sunday morning. That evening Mrs. Nelson, the Bromleys, and a house guest attended services. The minister seemed more normal. He preached on the inadvisability of church squabbles. But again members of the congregation refused to speak to them.

One member of the group commented recently: "It has been discouraging to us to find that members of this church, which is supposed to have ideals about brotherhood have been the most antagonistic in the community. The minister did not act as he should have in this situation." Nevertheless, even members of the congregation have relented somewhat. When Bromley and Danzeisen attended services early this summer, some of the churchgoers were friendly.

First act of friendship encountered by the group took place two months after they moved in. A neighbor came over and gave them a dog. And this neighbor has been friendly ever since. The dog was immediately named "Polly"—short for "Good Neighbor Policy."

FRIENDSHIPS DEVELOP

A few weeks later, when Mrs. Bromley and her son were out for a walk, another neighbor talked to her in a friendly manner and invited her in to meet his wife. His wife refused to come to the door and went out the rear exit shaking her head vigorously. Apparently regretful, the woman one day last summer made a point of approaching Mrs. Bromley and talking to her in a friendly manner.

The closest neighbors, with whom the group shares a well, are friendly and invariably courteous. They help to hunt for Bromley's son when he strays over their way.

When someone from the community meets members of the group at the bus stop or on the road, he will usually stop and converse, if he is unaccompanied. But he will act coldly, probably out of caution,

(*Continued on page* 696)

Wide World

GRAND MARSHAL JACKIE—*Jackie Robinson, second-baseman of the Brooklyn Dodgers, and his wife, ride in the University of California, at Los Angeles, homecoming parade in November as the Grand Marshal. Jackie is an alumnus of UCLA where he excelled in football, basketball, etc.*

INCOMPETENT WITNESSES

"The pretended superiority of the whites is defended by interested judges of the same color, whose competency might be questioned, before their decision is attacked."

—*Henri Gregoire (1750-1831)*

FRESHMEN AT FAYETTEVILLE—*Five of this year's crop of freshmen at Fayetteville State Teachers College, Fayetteville, N. C., take a "breather" between classes. L to R: Carmen Munoz, Andrew Frazier, Gloria Odom, Maceo Hopkins, and Hilda Smith.* BOTTOM: *Dr. W. H. Brothers, Jr., (left) president Talladega College alumni association, presents keys of new DeSota Surburban to College President A. D. Beittel.*

Good News

Jackie Robinson, second baseman of the Brooklyn Dodgers, was grand marshal in the University of California, Los Angeles, homecoming parade on November 2 at Los Angeles. Jackie is an alumnus of UCLA, where he excelled in football, basketball, etc.

★ ★ ★

Clarice C. Davis, 19 years old, was elected homecoming queen at the University of Illinois. This is the first time in the history of the university that a colored girl has been chosen. Election as homecoming queen is a key honor at the University of Illinois. The queen is chosen on the basis of beauty, personality, and character. This year there were 50 nominees from whom 16 finalists were chosen by a panel of students and faculty members. From the finalists the winner was elected by vote of the entire student body.

★ ★ ★

Raymond Pace Alexander, well known lawyer, has been elected councilman from the fifth Philadelphia, Pa., district.

★ ★ ★

Dr. Francis M. Hammond, head of the department of philosophy at Seton Hall University, Orange, N. J., is one of the recipients of the 1951 James J. Hoey awards for interracial justice.

★ ★ ★

Mattiwilda Dobbs of Atlanta, Ga., was co-winner of the first prize in the International Competition for Musical Performers held in Geneva, Switzerland.

★ ★ ★

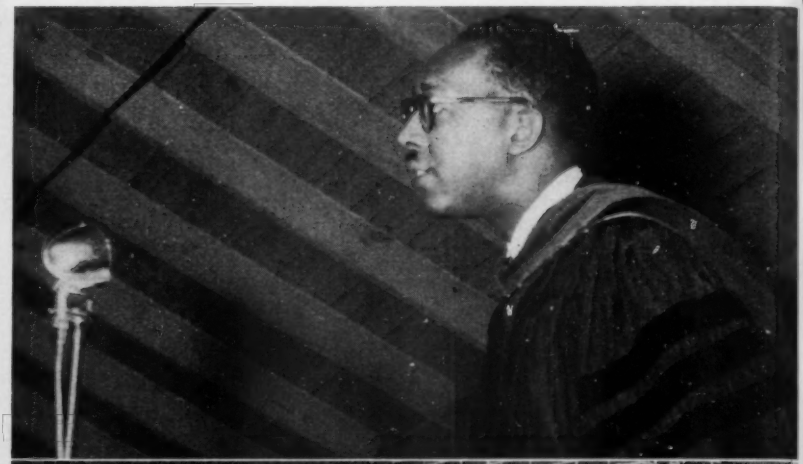
Dr. Laynard Holloman has been appointed to the staff of the medical school of the University of Southern California.

★ ★ ★

Roy Campanella, catcher for the Brooklyn Dodgers, has been voted the most valuable player in the National League for the year 1951 by the Baseball Writers Association. Campanella will receive the Kenesaw M. Landis plaque.

★ ★ ★

Representative Charles Jenkins of the Illinois state legislature has been given the "Best Legislator Award" of the Independent Voters League of Illinois.



Caradine

NEW COLLEGE PRESIDENT—*Chester A. Kirkendoll, Jr., delivers his inaugural address during installation services as sixth president of Lane College, Jackson, Tennessee.* BOTTOM: *Some of the college presidents who attended the Lane inaugural.*

■ **This article-review examines the social aspects of Afro-Cuban folk music and dancing**

Singing and Dancing in Afro-Cuba

By Irene Diggs

THIS book* is a continuation of *La Africanía de la Música Folklórica de Cuba* (*The African influence in Cuban Folk Music*) by Fernando Ortiz. [Reviewed in the June-July, 1951, *Crisis* at page 390].

The first chapter is devoted to marshalling evidence to sustain the contention that African music is a communal and democratic creation: "The Negro is perhaps the most gregarious of all human beings . . . and perhaps, for him, exclusion is the most severe punishment." The motives for his music are predominantly social, not individual, and he is profoundly sensitive to public opinion. African music is music for the people in the fullest sense of the term; it is music for work, for collective enjoyment, for economic production and distribution, for government and for war, for the temple and magic, for the family and school, for love and death.

Instead of entreating the gods through prayer and prostration, when he would that the sun should shine or the rains come, he summons the group and they dance the sun, the wind or the rain dance. They sing their jokes, their satire, joys, sorrows, hopes, and disillusions. In song they conserve their history, traditions, fables, and mythology. Songs are frequently "editorials," critical daily-life chronicles, or news commentaries.

These cultural characteristics of the African, according to Ortiz, are derived from the social, economic, and political structure, and are dominant in all his artistic manifestations. African music, he says, has an essentially democratic quality, springing from very old cultures, primarily agrarian, with an essentially religious and ethical philosophy.

* *Los Bailes y el Teatro de los Negros en el Folklore de Cuba* (Dancing and the Negro Theatre in Cuban Folklore). Por Fernando Ortiz. Habana: Ediciones Cardenas y Cía, 1951. XVI + 466 pp. 127 Figures. $7.00 Cuban Pesos.

DR. IRENE DIGGS *teaches anthropology at Morgan State College, Baltimore, Maryland.*

In Afrocuban music the creative collaboration between the individual and the group is at times quite evident. It is, however, a conscious "collective consultation." The soloist raises a song rather uncertainly, improvising its melody. The group responds. After numerous repetitions of the dialogue, the words and melody become fixed; then one instrument may take the lead, and it is eventually followed by others. In Africa Ortiz maintains that the collective ritual song is not complete without the dance. Mimic, pantomimic, work, and play songs often include dance steps.

CUBAN MUSIC CORRUPTED

Among the Afrocuban traditionalists we observe this same tendency to link the song and the dance, but we also note the frequent disassociation of the two as a result of white influence. "The African traits, the *africanidad*, of the Afrocuban are already diluted as result of his acculturation to the Cuban melting pot." Ortiz also laments the effects of *dolarismo* in corrupting the essential values and deforming the typical structures of folkloric music in Cuba.

He relates how, wishing to take advantage of the seeming special attraction for North Americans of the exotic and esoteric features of Afrocuban cult music, recordings were made of "typical" *santerías* by assembling an "original" orchestra of three drums of the *batá* type, one of the *conga*, a *bongó jimagua*, a *cencerro* and a *clave*.[1] Such an eccentric aggregation had never before been brought together "neither in Africa nor Cuba, neither in sacred nor secular music." For the "believer" it was profanity; for the "unbeliever," ridiculous fraud.

Then a chorus of a dozen voices—sopranos, contraltos, tenors, baritones, and basses — was organized and trained to sing the music of *santería*, not as it really is in Africa and Cuba but "stylized" and "arranged" to suit the tastes and fancies of future purchasers. Special care was taken to include *Lucumí* [African people; Afrocuban religion] words and names of *orichas* or saints; and, says Ortíz, this grand deception "not only of the public but of the gods" will pass as *negro brujo* [Negro witch-doctor] music typically Afrocuban.

Generally in Africa the drummers and other musicians are male, although in exceptional cases certain drums are beaten on particular occasions by females. There seems to be a reflection of this in Cuba where the musicians are almost always male, and only males can be *jurados* or sworn in for certain sacred ceremonies. It is interesting to read that the drum is never played alone except in case of individual intimacy for learning purposes rather than personal enjoyment. The director of the orchestra, indispensable in the organization of European and North

1. These Cubanisms may be Englished as follows: *santería*, religious system of the Afro-Cubans, chiefly of Yoruba origin; *batá*, trio (iyá, itóele, & okónkolo) of goblet-shaped, double-headed liturgical drums of the Lucumí; *conga*, Afrocuban drum; *bongó jimagaua*, common Afrocuban twin drum; *cencerro*, large cowbell from which the tongue has been removed: when manufactured strictly as a musical instrument it is sometimes called *gangária; clave*, short hardwood stick. *Ed.*

THE RUMBA

Sculpture by the Cuban sculpture Teodoro Ramos Blanco (1902-).

American music, is non-existent for Afrocuban musicians "simply because he is not needed." However, in the music genuinely folkloric and Afrocuban there may be a *salidor*, that is, an initiator of the rhythm and giver of the signal for the end.

AFROCUBAN DANCES

The second chapter is dedicated to the dances of the Afrocuban. Ortiz considers the dance one of the most diffused cultural characteristics of Africa with the possible exception of music, which is but an expression of the dance. Ortiz observes that it is not the music which determines the dance but the dance which inspires and influences the music. "The Afrocuban does not dance to the tune being played but rather the music plays what he is dancing." In general the Afrocuban does not dance without singing nor sing without dancing except where transculturation has taken place.

Perhaps it cannot be said that poetry, music and the dance are inseparable but undoubtedly poetry, music and the dance are frequently united and with certain reservations the music of Africa is dance music. Africans dance for real or imaginary reasons or without reasons. They dance for pleasure and sorrow, for birth and death, for hate and love, for prosperity, for religious motives, and just to pass the time. Perhaps, however, in the majority of cases the dance in Africa has a vital motive: war, chase, crops, death, and above all sensual love. Ortiz is careful to make clear that the *danzariedad* [the almost innate skill at dancing] of the African is not racial or ethnic but rather a cultural characteristic.

In general the dances are collective; that is, involve a number of dances accompanied by musical instruments. Even when a dancer occupies a distinguished position the dance is not centered around him. In Africa dances for males are much more numerous than dances for females. There are also dances exclusively for men and others exclusively for women. There are bisexual dances, but the men and women dance alone. Dances of the chase or war tend to be masculine; if agrarian, feminine; and in religious rituals of a collective nature, men and women, except when they deal with functions reserved for the priest. Each dance has its time and place; even certain days, certain hours, and certain occasions.

There appeared in Habana, about fifteen years ago, according to Ortiz, to satisfy the whims of North American tourists the *mulata de cabaret*, a continuator of the *negra mondonguera*, the *negra curra*, and the *mulata de rumbo*.[2] The vulgar demands of *turismo* [tourism in the depreciatory sense] have converted Habana into a crossroad of the world where the most repugnant aberrations are producing grotesque and vile deformation in Afrocuban dances; as, for example, the *rumba en cuatro patas* [on all fours, hands and knees, as in the dance, "shoeing the mare"]. The elegance and sedateness of Cuban dancing is being destroyed. The music and dance of Cuba are becoming *mala vida* [of the underworld]. Yet in spite of *turismo* and the mechanization of life, says Ortiz, the dance is the principal and the most enthusiastic diversion of Cuba, its genuinely indigenous production, and its most universal exportation.

2. Though these terms are virtually untranslatable, they may be approximated: *mulata de cabaret*, mulata who frequents cabarets; *negra mondonguera*, literally, Negro woman tripe-seller; *negra curra*, boisterous Negro woman, wild; *mulata de rumbo*, party-going mulata, courtesan. The suggestion in all these phrases is that the women are given to lubricity. *Ed.*

PANTOMIMIC DANCING

Chapter three deals with pantomime. "The dance everywhere is an effort to be something which one is not," which is to say that the dance is representation. According to Ortiz, the dance of the African is always pantomimic, allegorical, symbolic, or fantastic. When others would pray, the African dances or attempts to obtain his desire in pantomime or drama. The dance for him is the ritual procedure of religion and magic to propitiate and dominate the will of the supernatural. There are war dances where the dancers with arms and shields remember battle episodes and victories; dances to commemorate their ancestors; dances to relate the peculiar habits of animals; dances which teach the correct techniques for hunting; erogenous dances to stimulate human, animal, and land fertility; political dances to exalt the prestige of past and present tribal authorities; funeral dances; and dances to attract and dissuade.

Every aspect of associative living has been translated into the dance. Ortiz tells of a song about a lawsuit which took four days, with short respites for sleeping and eating, just to present the case. Then followed the testimony, the confrontation of witnesses, the defense, the resume,

(*Continued on page* 696)

BRANCHES CELEBRATE—*Port Chester-Rye, N. Y., NAACP branch celebrates 10th anniversary. L to R: John Buckley, judge Port Chester public court; Thomas Dickens, judge municipal court Manhattan district; Robert Brown, president Port Chester-Rye branch; and Roger Sherman, assistant judge Rye court.* BOTTOM: *New Britain, Conn., branch float in tercentary celebration of City of New Britain.*

Editorial

ANSWER TO VISHINSKY

IT was the day after the opening session of the United Nations General Assembly in Paris, the session which would consider, among other items, a draft of the Covenant of Human Rights.

Dean Acheson, our Secretary of State, had made a speech referring to human rights, calling upon the nations for action and chiding those behind the Iron Curtain for their denial of these rights to the people within their borders.

Hardly had the Acheson words circled the globe before six shots from a sheriff's gun in Lake county, Florida, U. S. A., had made the Secretary of State look a bit more than embarrassed. On November 6, Willis McCall was carrying two Negro prisoners from the state prison to the town of Tavares where, on November 7, they were scheduled to get a new trial ordered by the United States Supreme Court. Sheriff McCall was the custodian of men adjudged by the highest court in the land not to have had a fair trial within the meaning of the United States Constitution.

IT was his duty to see that they reached the courtroom for their new trial. Instead of discharging his duty, McCall shot the two men, each one *three times*, killing one and wounding the other. They were handcuffed together, but McCall says they threatened him with a flashlight as he and they got out of the car on a lonely road to inspect and repair a flat tire. The sheriff has not yet explained how two handcuffed men could so threaten an officer armed with a .38 caliber revolver that it became necessary to shoot each one *three* times.

The coroner's jury, composed of persons in the area who knew McCall, and run by long-time cronies of the sheriff, quickly brought in a verdict justifying the killing of Samuel Shepherd on the ground that the sheriff was acting in line of duty, protecting himself from attack and preventing an escape.

The jury did not bother to call for a report of the autopsy performed on Shepherd's body. Its members did not care to have in the record just where the bullets went in and came out, or lodged. They did not want to hear about angles, or any testimony as to whether the autopsy facts sustained the sheriff on his self-defense story.

The truth is that Shepherd was murdered, Walter Irvin escaped death through a miracle, for no one shoots a man three times with the intent merely to wound him. That night on a dark road near Eustis, Florida, a county sheriff overruled all the judges in all the courts, tore up the Constitution, and pulled the trigger six times.

ANDREI VISHINSKY, chief Soviet delegate to the United Nations, had a comment on the shooting. He said, in effect, that America had a

nerve talking about human rights and upbraiding other nations while Negroes were shot down by an officer of the law while in custody.

The replies to Mr. Vishinsky were quick in coming, one from our own Dr. Channing Tobias, alternate delegate at Paris, and one from a Canadian spokesman. Both pointed out (and correctly) that government officers in the Soviet Union commit murders every day like that in Florida. They said that Americans deplored the shooting and were free to protest it.

All of this is true, but it does not answer Mr. Vishinsky. It reproaches him, but does not refute his basic contention which is: Those nations which pose as free democratic states where all citizens are supposed to enjoy freedom, equality, human dignity, etc., etc., must prove themselves not by what they *say*, or what scorn they heap upon others, but by what they *do* within their own borders.

The truth is that American democracy, centered for a fateful hour in the person of Sheriff Willis McCall, murdered a helpless prisoner. The truth is that a county coroner's jury whitewashed this murder, and that a representative of the Governor of the State of Florida aided and abetted that whitewashing. The truth is that the Government of the United States of America has done nothing except to "investigate."

In Mr. Vishinsky's Soviet Union the procedure would have been slightly, but not essentially, different. Soviet guards and officers of the law freely shoot and beat prisoners and suspects to death. Perhaps no coroner's jury meets and no representative of a governor contrives testimony to absolve the culprit. No agency of the Central Soviet Government even investigates. Such hypocrisy is ruled out by the hard-headed Communists.

SAMUEL SHEPHERD is no better off for this American hypocrisy, nor are his fifteen million fellow Americans who happen not to be white. Nor is Dean Acheson and his American delegation to the United Nations in Paris.

For the pot to call the kettle black is not to answer Vishinsky, or the current cry of the American Communists that it is the *policy* of the American government to deny Negroes their rights, and to destroy them physically through discrimination, segregation, terror and murder. The answer lies in *action* to abolish racial inequalities, *action* to jail and punish the McCalls, *action*, resolute and continuing, to implement American democracy in America.

The Vishinskys will not be answered, or the rest of the world convinced, by polished phrases from our State Department. Rounded paragraphs in press releases or White Papers are belied by stubborn legislatures, color-conscious courts, and quick-trigger police officers. The skeptics in Asia and the captive students of democracy in Western Europe cannot hear what the Achesons are saying for what the McCalls are doing. Unless we act soon, the corpse in the roadside ditch could very well be not that of some poor black Samuel Shepherd, but of Democracy itself.

■ New York City's unusual art gallery

African Sculpture and the Segy Gallery

THE Segy Gallery in New York City is the world's only art gallery devoted exclusively to African art. African art used to be collected as curios or as specimens of primitive handicraft. Hardly anyone ascribed esthetic qualities to African masks and sculptures. Their first collection as works of art started in Germany during the early part of the nineteenth century, but even the German collectors tended to regard African pieces as esoteric or exotic objects rather than as works of art.

In the late nineteenth century James Ensor began using Congo masks in his paintings. Paul Klee and Modigliani also began to "borrow" from African esthetics. But these were surface influences which lacked understanding of the sculptural significance of African art.

It was around 1905 that Picasso, Braque, Vlaminck, and others began to collect African sculpture. They discovered that the African expressed a concept in his work. It was not visual as with conventional western art, but a conceptual reality. Abstract ideas were expressed in an abstract manner. That is, the African artist did not try to copy nature. His carving of a woman's head, for example, was not intended as a naturalistic reproduction of a female head, but as

BAPENDE *ivory mask from Belgian Congo. Boys are given mask after initiation as badge of adulthood.*

an expression of a concept. He would therefore distort or simplify in order to express his conception. He would even suppress details which he regarded as unimportant.

The esthetic of the African artist is very much like that of the Cubists and Cezanne's impressionism. Cezanne had conceived the idea of taking the elements of nature and decomposing them into simple forms (cubes, spheres, and cones) and creating with them a pictorial architecture. He did not copy nature. He had invented an independent artistic construction with a strong inner unity. It was this concept which came to full maturity in the work of the Cubists, after an assist from African art. African artists had actually anticipated the Cubists by many centuries.

The term "African art" is vague, just as if we should say "European art," because every African people has its own art style. There is, for example, a vast difference between the Bateke style of the western Belgian Congo and the Guro style of the Ivory Coast; or, to select American examples, between a Horace Pippin and a Henry Ossawa Tanner.

Unlike the European or American artist, the African was never conscious of being an artist. He was called a "carpenter," a maker of objects necessary for the performance of magico-religious ceremonies. He belonged to a tradition perpetuated from father to son for many generations. However, because of foreign influence and the disintegration of native culture, African artists no longer produce the high-quality sculpture of yore. Not only are African art objects decreasing in quantity, but it is becoming increasingly difficult to obtain those produced.

BENIN *bronze from the Kingdom of Benin, 16th century, represents a warrior used as a decoration in the palace of king Oba.*

The art on exhibit in the Segy Gallery, 708 Lexington Avenue, New York City, represents art objects from the West Coast of Africa from the French Sudan to Sierra Leone. Liberia, British Nigeria, Gabun, the Ivory Coast and the Belgian Congo are likewise represented. There are

about 150 art-producing tribes represented, with objects made in wood, ivory, and bronze. There are also samples of the "royal art of Benin"—the famous Benin bronzes first mentioned by the Dutch traveller Van Nyendael around 1700.

Dr. Paul S. Wingert, an authority on African art, has this to say about the Benin bronzes: "The finest examples represent a technical excellence unsurpassed in this medium by any country or era." Another remarkable thing about these bronzes is the technique. They were made by the difficult *lost-wax* technique which permits only one example to be cast from the mold. This makes every Benin bronze a unique specimen.

This is a resume of the process. The object to be cast is first modeled in wax. A form of clay is then built around the wax model. After being heated the wax melts out through the holes in the clay form. In this form, the molten bronze composed of an alloy of tin and brass is poured. To get the finished casting, the clay mold is broken away, resulting in the destruction of the only remaining pattern.

The director of the Segy Gallery is Ladislas Segy who has been collecting and writing on African sculpture for the past twenty-six years. His book, *African Sculpture Speaks*, announced for spring publication, is probably the first exhaustive study of African sculpture to appear in English. Mr. Segy feels that the American Negro should take pride in the artistic achievements of his African ancestors. Works of art are the highest achievements of a nation and its culture, and they are durable monuments of its spiritual life. African sculpture is the product of the cultural and political achievements of the great African kingdoms and empires of the third century. It is the equal of the art of any other continent. American Negroes should recognize the inherent beauty of African sculpture and its vast contribution to Western Culture.

BAOULE *mask from Ivory Coast. This is an ancestral cult mask with totem animals atop the mask.*

Looking and Listening . . .

THE Communists have come a cropper with the National Negro Labor Council set up in Cincinnati, Ohio, on October 28. Purporting to be an independent organization, the NNLC was actually organized by red fellow-travelers and Communists who had been booted out of the regular labor movement for their pro-red activities. Both the NNLC and the convention which organized it were ballyhooed by the *Daily Worker*, Communist organ. Just the name of Paul Robeson on the convention program stamped the NNLC as red inspired. President John Hurst of the Cincinnati Central Labor Council, AFL, said: "In my opinion the National Negro Labor Council is neither a 'Negro' nor a 'labor' council."

And A. Philip Randolph, of the Brotherhood of Sleeping Car Porters; Willard Townsend, of United Transport Service Employees Union; and Frank Crosswaith, general organizer for ILGWU; issued a joint statement in November denouncing the National Negro Labor Council as simply another "creature" of the Communists and charged that the aim of the group is to undermine and disrupt the legitimate activities of the bona-fide American labor movement and Negro community groups and to promote Communist propaganda.

"Behind this new Communist disguise," the statement continues, "Negro legitimate grievances will be twisted to manufacture propaganda for 'export' to the West Indies, South America, India, and Asia in the anti-American campaign for the consumption of the colored peoples of the world."

★ ★ ★

WE have fair employment practice legislation in 11 states. This is all to the good. But what we really need is a federal FEPC. We have this situation, and it is one which affects thousands of qualified Negro workers. Many western and northern industries have moved their plants South; in other instances they are running government-owned southern plants. Take the case of Lockheed Aircraft Company of Burbank, California. During the last war Lockheed had one of the best employment records so far as Negroes were concerned of any of the major plane builders. Now Lockheed finds itself running a government-owned plant at Marietta, Ga., where its employment policies are in line with

local custom. That means no Negroes except in custodial or unskilled positions. One young colored engineer was told he could have a job if he got enough Negro engineers to make up a segregated department. There are other instances where northern concerns with previously fair employment records have gone jim crow in their southern branches out of conformity to local custom. A federal FEPC would insure fair employment practices in Georgia as well as California.

★ ★ ★

THE southern governors, meeting in Hot Springs, Ark., in November, didn't seem to know just what to do with the politically red-hot civil-rights issue. Some Dixie leaders were all for revolt, but cooler heads called for party loyalty. One thing is certain, southerners, whether of the Dixiecrat or other variety, cannot keep on dodging the civil-rights issue. The South is a part of the union and she is going to have, sooner or later, to bring her practices into conformity with the principles of the U. S. Constitution and the practices of the more enlightened sections of the country. The Negro voter is going to drive a hard bargain with both parties, Republicans as well as Democrats. He wants no "soft-pedaling" of civil rights.

★ ★ ★

IS current excitement over the Confederate flag a fad? Or has it more sinister implications? At present it seems to have all the earmarks of a fad, and is not restricted to the South. College boys put the banners as squirrel tails on the radiator caps of their cars, wear them as emblems in their ties, and wave them at football games. The co-eds are in the picture with their "Johnny Reb" caps. One New York City department store advertises "Johnny Reb" caps for sale.

The stars and bars are the symbol of a lost cause: The flag of reaction and slavery. Do the people who pin it to their cars and wave it at games connect the banner with the old slave-holding South or the current Dixiecrats? No one seems to know. Fad or fangle? Mr. Max Lerner thinks it a fad like Dada which swept post-World War I Europe. But Mr. Lerner's analogy is not well chosen since Dada was frankly a huge joke on the part of the war-weary young generation at the expense of its elders. The Dadaists started out to laugh civilization to death but ended up laughing at themselves. Where is the Tristan Tzara of the Rebel flag fad?

★ ★ ★

ENGLAND has made an interest free loan of nearly $2,000,000 and a gift of $12,880,000 to Jamaica, B. W. I., to help cover estimated hurricane losses in that island. Norman Manley, leader of the People's National Party, has characterized the British gift as magnificent. He says he cannot recall when so much has been done before for Jamaicans and so quickly.

★ ★ ★

THE following item appeared in the South African *Press Digest* (October 4, 1951) and speaks for itself:

"With co-operation in the Union

between the two main parties and with the moral support of the British communities in southern Africa, it should be possible to convince British public opinion that it would be better for themselves if the Native communities in southern Africa were to come under local management, rather than that they should continue to be governed under the present British policy. That policy was simply that Britain was withdrawing more and more from the government of the colored races and was handing them over to Communism, or to self-government which was sympathetic towards Communism."

The *Press Digest* of September 27, 1951, reports this item:

"At a dinner given by the South Africa Club in London, Mr. Eric Louw, minister of economic affairs, said that South Africa was now beginning to grow tired of overseas' attacks on its color policy and of the unasked for interference in the country's internal affairs. 'South Africa has become the scapegoat for the world,' said Mr. Louw, 'and we are tired of these ignorant, unjust and often malicious attacks. Some of these attacks come from newspapers and people who know nothing about conditions in South Africa and still less about the way of life and the way of thinking of the Native.'"

A very, very familiar outburst. Only white South Africans "understand" the Natives. In the USA only Southerners "understand" Negroes.

★ ★ ★

NOW that the Mutual Security Agency replaces the Economic Cooperation Administration it is interesting to see how the ECA distributed its billions. During the nearly four years it was in operation the ECA gave industrially developed Western Europe over $12 billion in contrast to the $600 million it gave to under-developed Asia. Of the money given to Asia, about half went to Chiang Kai-shek in China. A comparison of the average yearly incomes in Western European countries with those in some Asiatic countries yields some startling figures. Average yearly income in Great Britain, for example, is $773 a year; in China it is $27 a year. In France it is $482; in Indonesia, $25.

★ ★ ★

ACCORDING to a report in the September 14, 1951, issue of *New Africa*, the Anglo-Spanish Employment Agency at Calabar still recruits labor for the Spanish territories of Fernando Po and French Gabon. The appeal is made to the unemployed, seekers after "experience," and to those who wish to save money. Here are some of the conditions of service: free rations, 14 shillings a month saved for each worker until the end of his contract, to be paid him upon his return to Calabar; 14 shillings a month pay-in-hand; traveling expenses from place of recruitment to place of employment; a free blanket and cooking; free medical assistance and hospitalization.

★ ★ ★

FRENCH reason for not wishing to discuss the Moroccan question in UN is based upon the "big lie." French contention is that they do

(*Continued on page* 696)

Along the N.A.A.C.P. Battlefront

PROBES

Louisiana Slaying: A "thorough investigation" by the Department of Justice into the killing of John Lester Mitchell, Negro complainant in a voting case, by a special deputy sheriff in Opelousas, La., has been urged by Thurgood Marshall, NAACP special counsel.

Mitchell was slain by special Deputy Sheriff David Lanclos early Monday morning, November 19, in front of a night spot from which he had been ordered by the officer. Claiming self-defense, Lanclos said that Mitchell was rowdy and disorderly and was shot in a scuffle.

Coming on the heels of the murder of Samuel Shepherd by a Florida sheriff, the killing of Mitchell has aroused bitter resentment among Negroes throughout Louisiana, according to reports.

The slain man was one of three Negroes on behalf of whom the NAACP had filed suit in the federal district court against election officials who, they alleged in their complaint, had denied them the right to register solely on the basis of their race in violation of the Fifteenth Amendment. A hearing on preliminary motions in the case was set for the week of November 26.

"We believe this incident requires a thorough investigation by the Department of Justice," Mr. Marshall said in a telegram to Attorney General J. Howard McGrath. "If your investigation discloses a connection between the suit and Mitchell's killing, a clear violation of the Civil Rights Act would appear to have occurred. This incident, coming close on the heels of the killing and shooting in Eustis, Fla., warrants special and immediate attention of your office."

In an action letter to NAACP branches throughout the country, Gloster B. Current, director of branches, urged them to mobilize local support against the recurrence of slayings by law enforcement officers as in the Florida and Louisiana cases.

FBI Probes Florida Shooting: The Federal Bureau of Investigation "is prepared to take prompt and effective action" if it finds any "violation of federal criminal law" in the recent slaying of Samuel Shepherd and wounding of Walter Irvin by Sheriff Willis McCall of Lake County, Florida, on the eve of a retrial ordered for them by the United States Supreme Court.

As the FBI continued its probe, a barrage of protest telegrams and calls

NAACP BRANCHES—*Dr. H. H. Johnson (seated), basileus of Epsilon chapter Omega Phi fraternity presents $200 check to Rev. William Watson of Memphis, Tenn., branch for NAACP legal defense fund.* BOTTOM: *Some of delegates attending 11th annual meeting, October 13-14 at Sumter, South Carolina, state conference of NAACP branches.*

for action descended upon the Justice Department and upon Governor Fuller Warren in steadily increasing intensity.

From Paris, O. Frederick Nolde of the Commission of the Churches on International Affairs cabled Governor Warren that the Florida tragedy "has serious adverse impact on public opinion reflected at Paris (session of the United Nations) Assembly."

Reginald H. Zalles, national executive secretary of Americans for Democratic Action, wired Attorney-General J. Howard McGrath that the federal government "has responsibility to enforce justice for all" and also wired the Florida governor, urging "fullest investigation to establish culpability for these crimes."

Calling for the removal from office of Sheriff McCall and Deputy Sheriff James Yates, the International Brotherhood of Sleeping Car and Train Coach Porters, AFL, through International Secretary-Treasurer Ashley L. Totten, wired Governor Warren: "May we depend upon your highest sense of human understanding and recognition that the State of Florida must be included in the civilization of this nation and the world."

Branches of the NAACP, mobilized by a call from the national office for immediate action in the case, are circulating petitions in their local communities. Each petition has space for twenty-five signatures of persons who wish to join the NAACP in demanding action on the case.

Harry T. Mims, executive secretary of the Florida State Conference of NAACP branches, wrote Governor Warren that "it is quite plain . . . that Shepherd's life could have been spared, Irvin's suffering prevented, and the entire situation avoided if the proper precautions had been taken." Mr. Moore reminded the governor that in 1949 the Florida NAACP requested that Shepherd and Irvin, who had been beaten by Lake county police officers, "not be entrusted to the custody of Lake county officrss again, but . . . be permitted to leave Raiford (State Penitentiary) only under a special guard appointed by you."

SEGREGATION

Blood Segregation: "A city ordinance of Birmingham, Ala., or any other American city, which operates to discourage the collection of blood, will not win many cheers from our soldiers in Korea," declared Roy Wilkins, NAACP administrator, in a statement supporting the Birmingham branch in its boycott of the jim-crow local blood donor center.

"We do not believe," Mr. Wilkins wrote Rev. R. L. Alford, president of the Birmingham branch, "that the NAACP of Birmingham ought to endorse or cooperate in any blood collection program which requires that Negro citizens appear only on a certain day of the week to give their blood; and that such donations will be labelled as 'Negro blood.' "

The executive secretary of the Birmingham Red Cross had written Rev. Alford that "a patient, whether he be Negro or white, should have the privilege of specifying if he so desires the source of the blood to be given him." The Birmingham Red Cross has set aside Thursdays "for the exclusive use of Negro donors."

Jim-Crow Schools: In a strong, uncompromising resolution that left no doubt as to their determination to rid the South of segregation, delegates to the sixth annual Mississippi State Conference of NAACP branches, sharply denounced the rumors circulated by proponents of segregation to the effect that southern Negroes are not responding to the NAACP's anti-jim crow school fight.

Condemning these rumors as "irresponsible utterances," the delegates asserted: "We reject the 'separate but equal' theory, having lived in the

South and having experienced . . . the 'separate' but never the 'equal.'" The conference called upon NAACP branches in Mississippi "to take any and all necessary legal steps to end segregation in public education from the elementary and secondary levels to the graduate and professional levels."

Deploring the proposal of Mississippi's governor-elect to convert public schools to private schools as a means of circumventing anti-jim crow court decisions, the NAACP group called such action "unconstitutional, illegal" and involving "improper use of tax money." Closing the schools to avoid admitting Negroes, which has also been suggested by southern die-hards who would maintain segregation at any price, was termed "un-American, un-Christian, a rebellious act against the Constitution of the United States."

Other resolutions adopted by the Mississippi conference called upon the Association's legal department "to investigate all instances of the denial of the right of Negroes to register and/or vote, or the refusal to accept payment of poll taxes . . . and to take the necessary steps to remedy these evils," and called upon public officials to use the power of their offices to prosecute guilty parties in cases of police brutality.

Segregation Ends: Segregation in the public elementary schools of Alton, Illinois, will disappear in January, 1952, for the first time in fifty-five years, as a result of an intensive campaign by the local NAACP branch.

J. B. Johnson, superintendent of Alton school district No. 151, and the Alton board of education, won a continuance of the case filed by the NAACP on the ground that at the beginning of the next semester, "transfers made, will be made without regard to race, creed or nationality or color." NAACP Attorneys W. Robert Ming, Jr., and Billy Jones did not object to the continuance, but indicated that if the segregation did not end in January, as promised, the plaintiffs will proceed with their suits at that time.

In 1896, after segregated schools were established in Alton, Negro parents sponsored a boycott and the following year started litigation against the Alton school board, the mayor and the city council. The legal fight, in *Bibb vs. City of Alton* lasted more than ten years and involved seven trials and five appeals to the Illinois supreme court. In the last case, in 1908, the Illinois supreme court ordered the admission of children to the schools nearest their homes, without regard to race, but because the case was brought as an individual action and the plaintiffs had graduated when it was won, segregation continued.

In January, 1950, the Alton branch of the NAACP filed its suit to end the segregation in Alton elementary and junior high schools. The public high school is not segregated.

MISCELLANEOUS

Marshall Honored: Thurgood Marshall, special counsel for the Association, received an award for outstanding contributions toward the legal breaking down of discrimination, at the annual banquet of the New York

State Conference of NAACP branches, held in Great Neck, L. I., on November 3.

The banquet took place during the two-day meeting of the state conference, presided over by James E. Allen, president. Assistant Special Counsel Robert L. Carter of the NAACP accepted the award on Mr. Marshall's behalf, and Justice Hubert T. Delany of Domestic Relations Court, a member of the Association's board of directors, headed the list of speakers.

New Board Member: Dr. Robert C. Weaver, director of Opportunity Fellowships for the John Hay Whitney Foundation, has been elected to the board of directors of the NAACP to fill the vacancy created by the death of Judge Charles E. Toney. Dr. Weaver is the author of *The Negro Ghetto* and of *Negro Labor: A National Problem.* He is also a frequent contributor to scholarly and popular journals on various facets of race relations. Trained as an economist at Harvard, Dr. Weaver has held teaching posts at the North Carolina Agricultural and Technical College, Teachers College of Columbia University, Northwestern University, New York University, and the New School for Social Research.

NAACP Bequests: Two bequests of $5,000 each were received during the past month by the National Association for the Advancement of Colored People—one from the estate of Minnie Jacobs and the other from the estate of Nannie Crawford.

The Association also received three $500 life memberships during the month. One of these is in the name of Mrs. Mary T. L. Gannett, 98-year-old mother of Lewis Gannett, writer and member of the NAACP board of directors. Alfred Baker Lewis, another board member and frequent contributor, also took out a life membership in the Association, and gave $10,000 to the NAACP Legal Defense and Educational Fund, Inc. The third life membership is in the name of the New Jersey Medical Association.

Other contributions received by the NAACP recently include $500 from the Pocketbook Workers Union of N. Y., AFL; $233.00 in memberships and contributions from the employees of the Times Square Post Office (who every year make annual contributions to the Association); $200 from the American Jewish Committee; $100 from Bertie Hohenberg of New York; and $57.10 from 150 children of Forest Neighborhood House who collected and sold newspapers to make money for the NAACP.

"The most obvious thing in the world is the temporary nature of the white man's domination. His mission, however, has had a function which sets it apart from that of his predecessors. The white man has been the catalyst leading to the fusing of races and cultures."

—José Vasconcelos (1880-), Mexican educator

What the Branches Are Doing

Alabama: Special counsel Thurgood Marshall was principal speaker in October at the banquet given in Birmingham by the United Supreme Council of the Ancient and Scottish Rite Freemasonry, Prince Hall. Mr. Marshall praised the Prince Hall Masons for their $1,000 contribution to the legal work of the Association as well as their pledge of $20,000 for legal research. The council and Grand Commander Willard Allen of Baltimore, Md., gave Mr. Marshall an honorary 33rd degree.

Louisiana: The NATCHITECHES branch reports 131 new members in its recent membership drive.

Minnesota: Howard Bennett, local attorney, was principal speaker at the October 21 meeting of the MINNEAPOLIS branch. Attorney Bennett discussed racial relations in Minneapolis. Sheldon Granger, new secretary of the local Urban League, was speaker at the November 18 meeting. Mr. Granger's topic was "Teamwork for Better Race Relations."

New Jersey: The branch of the ORANGES AND MAPLEWOOD held a pre-election forum on October 9 at which candidates of both local political parties and incumbent senator Alfred Clapp, Republican from Essex county, were guests of the branch.

The forum was sponsored by the branch legislative committee in order to give candidates an opportunity to explain their platforms. Republican candidates present included Richard Bonomo, Neil Duffy, and E. T. Bowser; Democratic candidates present were Charles Hardin, William Purcell, Victor Costellano, Mrs. Evelyn Meyer, and John Pindar.

MRS. HATTIE CARTER, *membership chairman of Hannibal, Mo., NAACP branch. Branch membership under her leadership has surpassed that of previous years.*

New York: the 1951 fall conference of the New York state conferences of NAACP branches was held November 3-4 in Great Neck, N. Y. Judge Hubert

BRANCH MEETINGS—*Membership committee of the Portland, Oregon, branch. This committee enrolled* 825 *members in recent membership drive, most successful in branch history.* BOTTOM: *Thurgood Marshall addresses annual banquet of Prince Hall Masons at Birmingham, Alabama.*

Delany of the New York City domestic relations court was principal speaker at the November 3 evening meeting.

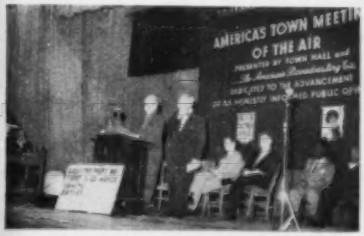
Oregon: The PORTLAND branch reports a total of 825 members in its recent membership drive, the most successful in the history of the branch.

South Carolina: Over 400 delegates attended the eleventh annual meeting of the South Carolina conference of NAACP branches held at Sumter, October 13-14. Speakers at the sessions included Bishop Frank Madison of the AME church, Dr. J. D. Rucker of the Baptist Training Union Convention, and NAACP special counsel Thurgood Marshall of the national office.

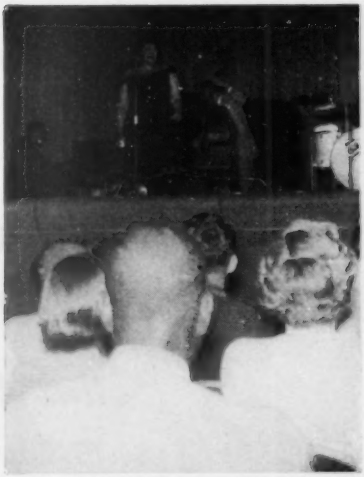
The closing mass meeting was held on Sunday, October 14, at Riley Park

with over 4,000 persons in attendance to hear Attorney Marshall. The conference raised $3,000 to help defray the expenses of the Clarendon county school case appeal.

Tennessee: The MEMPHIS branch was recently given $200 by Epsilon Phi chapter of the Omega Phi fraternity for its legal defense fund.



SCENE *from Town Hall meeting at Schenectady, N. Y., branch discussion of "Can Legislation Cure Segregation in Housing?" Walter White is at speaker's stand.*



JAZZ CONCERT—*Snapshot taken at the Jazz Philharmonic concert in Miami, Florida. Notice that the audience is non-segregated.*

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■

FISK UNIVERSITY was represented at the annual regional conference of the American Chemical Society held at the Wilson Dam, Alabama, October 19-20 by the following faculty

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members: Dr. Nelson Funson, chairman of the physic's department; Dr. Marie-Louise Josien, visiting professor of physical chemistry; Mlle Jeanne Lebas, assistant in the infrared laboratory; and Dr. Joseph Dacons, chairman of the chemistry department. Doctors Fuson, Josien, and Dacons read papers.

Gwendolyn Gregory, class of '52, has been elected Miss Fisk for the school year 1951-52. Miss Fisk has been active in extra-curricular campus work since her freshman year.

■

LANE COLLEGE formally inaugurated Chester A. Kirkendoll, Jr., as its sixth president on October 22. Bishop J. Arthur Hamlett, chairman of the board of trustees, presided over the ceremonies and presented the keys and charter of Lane to the newly inaugurated president. Prior to assuming his duties at Lane, President Kirkendoll had served as director of leadership education in the religious education department of the Colored Methodist Episcopal Church in Chicago.

■

The honorable William L. Dawson, congressman from Illinois, delivered the 17th annual founders' day address at DILLARD UNIVERSITY on October 28. Annual university alumni banquet was held on October 26.

The General Education Board has followed up its recent survey of the Dillard library with a gift of $25,000 to aid in expanding the book collection. However, this gift is conditional since the university must match it with a like sum.

DR. CHARLES H. WESLEY

Dr. Charles H. Wesley, president of CENTRAL STATE COLLEGE, Wilberforce, Ohio, succeeds Mrs. Mary McLeod Bethune as president of the Association for the Study of Negro Life and History, the thirty-six-year-old organization founded by the late Dr. Carter G. Woodson and now directed by Dr. Rayford W. Logan of Howard.

■

JOHNSON C. SMITH UNIVERSITY honored seven of its outstanding graduates November as part of its homecoming festivities. The following men were presented with certificates of merit for outstanding achievements: Dr. Simon Johnson, class of '18, superintendent of Lakin

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■

The YMCA and the YWCA at KENTUCKY STATE COLLEGE gave a membership picnic in October as part of a drive to increase membership in the organizations.

■

The fourth annual headliner-week program for high school journalists at LINCOLN UNIVERSITY (Mo.) will run for four days, April 23-26, 1952, according to Armistead Pride, dean of the journalism school. Headlineer week will feature a journalism workshop for secondary schools in addition to other activities.

Lincoln librarian A. P. Marshall has been elected secretary-treasurer of the division of college and university librarians of the Missouri Library Association.

Approximately three thousand persons joined alumni, students, and faculty in observance of the 26th homecoming on November 3. The

three-day celebration was climaxed by a football game between Lincoln and Alcorn.

■

Homecoming was celebrated November 1-3 by the AGRICULTURAL, MECHANICAL & NORMAL COLLEGE. A football game, bon fire, stunt-night rally, and other activities were featured during the celebration.

■

BENNETT COLLEGE celebrated 78th annual founders' day on October 30, with Dr. G. Bromley Oxnam, resident bishop of the New York area of the Methodist church, as the principal speaker.

■

WEST VIRGINIA STATE COLLEGE was host November 2-3 to the third annual state conference of the West Virginia International Relations Club. Participating schools were Marshall college, Glenville State, and West Virginia State. Conference theme was "Areas of Conflict and the United Nations," with William Hessler, foreign editor of the Cincinnati *Enquirer*, as the principal speaker. Round table discussions were held on the Iranian oil disputes, unrest in the Far East, European rearmament, and the Korean peace talks.

Registrar D. P. Lincoln reports 60 students on the dean's list for 1950-51, distributed as follows: 13 freshmen, 12 sophomores, 13 juniors, and 22 seniors. Individual awards have been presented by President Davis to the four men and women of the freshman class with the highest averages, and to the first three ranking men and women of the other classes.

Annual Sunday evening induction program of Beta chapter of Beta Kappa Chi Scientific Society were held on November 4, with Robert G. Krupp, research chemist with Carbide and Carbon Chemicals Corporation, as the principal speaker. Anita Smith and Theodore Busch,

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both chemistry majors, and Edward Hicks, physics major, were inducted into the society.

■

The ATLANTA UNIVERSITY school of library service discussed three widely publicized titles during its fall book review series. James Jones' *From Here to Eternity* was reviewed by Dr. Thomas Jarrett of the university English faculty; Kardiner and Ovesey's *The Mark of Oppression*, by Dr. Robert Hughes, a psychologist formerly on the university staff; and Wilson Record's *The Negro and the Communist Party*, by President Rufus Clement.

The university school of education has inaugurated what it considers a program of genuine individualized instruction and guidance for students seeking certification as P-5 and/or SV-5 workers in education in Georgia. The course, titled Education 511, has enrolled 23 students. Ten are principals, 12 supervising teachers of practice-teachers, and 1 supervisor.

Eighth annual charter day convocation of the university was held in Sisters chapel at Spelman in October, with Clarence Graham, head of the Louisville, Ky., free public library system, as principal speaker. The tenth anniversary of the school of library service was celebrated at the same time.

■

Eighty-sixth founder's day was observed by SHAW UNIVERSITY on November 16. Dr. Paul Johnson of the Boston University school of religion was Shaw chapel speaker on October 15. Thomas Dunn, a senior from Kinston, N. C., is new president of the university student body for the school year 1951-52.

■

Dr. F. D. Patterson, president of Tuskegee Institute, was founder's day speaker at TALLADEGA COLLEGE on November 4. The college little theatre opened the season on October 26 with a production of Hagar Wilde and Dale Eunson's *Guest in the House*.

Dr. W. H. Brothers, Jr., president

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of the Talladega general alumni association, presented the keys to the new Desoto Suburban to President A. D. Beittel in October. The Suburban replaces the station wagon bought through the generous contributions of the reunion classes at last year's commencement.

The Suburban will be of special service in carrying out the program of off-campus contacts, which is one of the most valuable features of the college program.

Ada Peoples, a junior, is an exchange student at Cedarcrest college, Allentown, Pa., during the first school term. This is the fourth year that Talladega and Cedarcrest have carried on an exchange program.

■

Three TENNESSEE AGRICULTURAL AND INDUSTRIAL STATE UNIVERSITY professors are listed among the new members of the American Association of University Women. They are Dr. Alma Watkins, associate professor of romance languages and head of the department; Dr. Susie O'Bryant, professor of political science and head of the department; and Dr. Elsie Lewis, professor of history and head of the graduate department of history.

University inauguration was observed at TAISU November 21-22, with faculty symposium, inaugural convocation, all-campus open house, and other activities.

■

Sophomore Lucy Omega Fleming has been chosen Miss Virginia State of 1951-52 at VIRGINIA STATE COLLEGE. Miss Fleming is a native of Louisa, Va.

Master Sergeant Harry Cliff, Regular Army unassigned, has been assigned to Virginia State to work at the Norfolk, Va., division with the

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ROTC unit as an instructor and chief clerk.

Seventy students enrolled in the department of military science and tactics at VSC were commissioned cadet second lieutenants on October 24.

■

A newly formed WILBERFORCE UNIVERSITY alumni club has issued a call asking all Wilberforce alumni to stand by their alma mater. The Wilberforce University Women's organization, long active in the academic and social life of the university, has been reorganized to sponsor educational, social, and cultural programs for the university. Mrs. Leresa Reaves was elected president.

Students and faculty gave presidenet Charles L. Hill an enthusiastic welcome in October upon his return from Palestine and Greece.

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Book Reviews

U. S. NAVY

***The Integration of the Negro into the U. S. Navy.* By Dennis D. Nelson. New York: Farrar, Straus and Young, 1951. XV+ 238 pp. $4.00.**

This book offers some interesting statistics about the status of the Negro in the American Navy. For instance, the numerical strength of Negro personnel in the Navy has declined since World War II in relation to total personnel. In 1945 Negroes constituted 5.32 percent of total Navy personnel; today, 1951, they make up 3.7 percent. In figures they have dropped from 167,000 in 1945 to 14,782 in 1951. About 45 percent of this personnel is in general service details — "the highest proportion since they were admitted to all branches of the Navy."

There are 18 Negro enlisted WAVES on active duty, 3 Negro enlisted women Marines on active duty, and 7 Negro officers on active duty. Some 60 odd Negro commissioned naval officers served during World War II. These, however, were the figures at the time the book went to press. Enlistments and severances must have changed the picture in minor details. Naval aviation must not be overlooked, where the author reports 622 men in the regular Navy and Reserves.

Lt. Nelson traces the history of the Negro in the American Navy from the War of 1812, when Negroes were to be found in naval crews in all ratings, down to our times. There was no jim crow and Negroes were "always entered on the ships' books without any distinction." Segregation as a part of a Navy policy began during World War I and grew more restrictive until it reached the point, by 1942, where Negroes were being recruited as messmen only.

Pressure of circumstances in World War II, coupled with vigorous Negro protest, finally forced the Navy to re-examine its Negro policy. How the Navy's policy of integration works is described in considerable detail. Integration has been most successful in personnel utilization, vocational opportunity, and training; and least successful in social interrelationships, especially in those which take place outside the confines of Navy jurisdiction. Yet Negro naval personnel is being increasingly absorbed into the social and recreational activities of their white colleagues as social equals.

Lt. Nelson's study is an expansion of a master's thesis which he wrote at Howard University and which was published by the Navy Department in 1948 under the same title. The impression this reviewer carries away from the book is that the author leans over backward in an attempt to be fair — to the Navy at least. Though critical of Navy mistakes in handling its Negro personnel in the past and the way the Navy bungled some of its personnel problems during World War II, he ap-

parently, since he is an officer on active duty, wants to offend no one, least of all the Navy Department.

***A Song In His Heart: The Life and Times of James A. Bland.* By John Jay Daly. Introduction by Harry F. Byrd, Senator from Virginia. Illustrated by Marian L. Larger. Philadelphia: The John C. Winston Co., 1951. IX+102pp. $3.00.**

Mr. Daly uses spongy gobs of dialogue to balloon "the sparse facts" about James A. Bland's life into a thin book. And by using 12-point type, ample margins, and illustrations the publishers manage to stretch these "biographical" items to 70 pages; eight of Bland's better known songs fill out the rest. Mr. Daly's dialogue, of course, is imaginary; it portrays the author, not James A. Bland. Just to report that Mr. Daly always calls the Civil War the "War Between the States" gives a hint as to where he stands on Bland and his times. Bland, of course, has already achieved a certain degree of immortality through his songs; they alone speak for the man.

As for Senator Byrd, he uses his "Introduction" to mourn "the serenity and security" of Bland's times — the deepening past of the ante-bellum South. Neither Mr. Daly nor Senator Byrd seems aware of the irony that were James Bland alive today he could not join one of those Lions Clubs of Virginia whose combined efforts made "Carry Me Back to Old Virginny" a state song. "Old Virginny" is white nostalgia, which is why the State of Virginia made the song its own. "I'm a 'Ginian stopping out North" comes closer to the Negro view.

***The Mark of Oppression: A Psychological Study of the American Negro.* By Abram Kardiner, M.D., and Lionel Ovesey, M.D. With the assistance of William Goldfarb, Robert Gutman, Ethel D. Kardiner, and Zeborah Suesholtz. New York: W. W. Norton & Co., Inc., 1951. XVII+396pp. $5.00.**

The central thesis of this study is that race discrimination has a crippling effect upon Negro personality. The frustrations, the hurts and slights, and the partially dehumanized role which the Negro plays in American life have affected his outlook and his thinking. They have left psychological scars which the authors of this book call "the mark of oppression."

The book is not a quantative study of Negro racial characteristics, but a qualitative study of the Negro individual. Twenty-five Negroes were selected for this purpose. Twelve of them were male and thirteen female, and they came from the lower, the middle, and upper classes. Since white society is taken as the norm, the authors begin with an inventory of the white man's social environment. This is the American milieu, the only one known to the Negro, and the one to which he attempts to adapt himself. But since caste and class make complete adaptation impossible, the baffled individual seeks compromise in various vicarious avenues of aggression.

This internal stress, however, does not affect all Negroes in the same manner. It will vary with the individual, his education and his class status. Some will suffer more; others, less. And, according to the authors, "some of the most extraordinary examples of effective adaptation we have seen anywhere" were found in the group they studied.

"The theory that there are noble and wicked races is one of the most absurd and abominable notions held by man."

—Fernando Ortiz (1881-), Cuban sociologist

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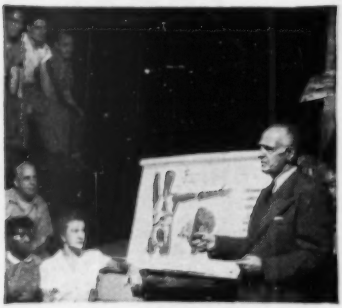

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PECK EXPLAINS

To the Editor of *The Crisis*:

In a letter in the October issue [of *The Crisis*], Louis L. Redding, NAACP attorney of Wilmington, Delaware, states that my article in the June-July issue, "Minority Stockholders Versus Jim-crow," "maligns me by wholly false innuendo to the effect that I conducted Peck to an eating place here and had lunch with him in a jim-crow caste situation."

Certainly, this was not my intention. The fact that Mr. Redding came to the Greyhound stockholders meeting with me to oppose segregated seating in the South indicates clearly that he is as opposed as I am to all forms of jim-crow. What I did not mention were the facts, brought out by Mr. Redding, that the restaurant basement in which we lunched was not of his choosing and that the occasion was an interracial group luncheon to oppose the then-pending Mundt-Nixon bill. My two sentences about the restaurant were meant merely as a brief aside to indicate the extent of segregation in Wilmington, where so many stockholders meetings are held.

Mr. Redding concludes that it is untrue to say that Delaware law bars interracial restaurants. While there is no specific statute to that effect, a pattern of segregation prevails in Wilmington restaurants, as Mr. Redding states, and anybody challenging that pattern would almost certainly be arrested and prosecuted under disorderly conduct statutes.

The tone of Mr. Redding's letter seems to indicate controversy between him and myself where, I believe, none exists. I am sorry for the misunderstanding.

JAMES PECK

New York City
November 10, 1951

NOT CICERO

(*Continued from page* 656)

if anybody else from the community is in sight.

A year has passed and the group, including the two Negroes, has established itself in the community. And there have been no newspaper stories about it. There never are in the many cases where Negroes are peacefully integrated into white neighborhoods. Only expectional cases like Cicero make the headlines.

CUBAN DANCING

(*Continued from page* 664)

and the sentence — and all this was not only sung but danced. It is in the rituals and practices of various remaining secret societies in Cuba that symbolic pantomime can best be studied: in the initiations of the Congas, in the rites of initiation of the Lucumís. Ortiz does not doubt the African authenticity of the dances of the Lucumí in their temples in Cuba where they celebrate not only dances in honor of each god, but dances for each important episode in the life of each god.

The last chapter deals with the theatre. Much of present ceremonial liturgy is theatre. The masked dances are very important in Africa for their pantomime and drama. Masks are involved in the ceremonies connected with death, ancestors, totemic celebrations, magic, fertility rites, the exorcism of disease, and war and the chase. Masks were an integral part of the famous fiesta of the sixth of January, *El Dia de Reyes* or Epiphany, in which "Negroes of Nation" participated in the processions with their kings and courts, dignitaries and functionaries, their music, songs, and dances. *Pascua de Resurreccion* (Easter) came to be popularly known as *La Pascua de los negros* [Negro Easter].

Of all the mystic actors in Cuba the *ñáñigos* are without doubt the most dramatic. For Ortiz the *ñáñigo* [member of an Afrocuban secret society of African origin, *Ñañiguismo,* restricted to men] ritual *abakua del sacrificio* [liturgy of the *ñáñigos*] is perhaps the most complex and theatrical in Cuba. The *Ñañiguismo* is so stridently masculine that it rejects even effeminate men.

One learns from this book much more about the dance and theatre in Africa than in Cuba.

LOOKING & LISTENING

(*Continued from page* 673)

not occupy Morocco; that they are in the country upon the invitation of the Moroccan Sultan of 1912. Facts are that France and Spain arranged for practical partition of Morocco in 1902, but the agreement was never carried out because Spain refused to ratify. But in 1904 France and Great Britain reached an agreement by which France received a free hand in Morocco in return for Great Britain's free hand in Egypt. That is how the French got in Morocco.

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COVERS

January: Angelo Maggio
February: Maria E. Hooks
March:
April: Melusena Carl
May: Photo by E. E. Joseph
June-July: Mary Elizabeth Vroman
August-September: Lucille Howard Brantley
October: Claire Johnson
November:
December:

CLAUDE MCKAY RECORDING

It may interest CRISIS readers to know that before his death a record was made of the voice of Claude McKay reading three of his immortal poems: "Bow Down," "The Tropics in New York," and "If We Must Die," with a hitherto unpublished comment by the author on the unique history of the latter poem.

McKay was known variously as the great lyric poet of the English language and the harbinger of the American Negro literary renaissance of the 1920's. We have been given the understanding that pressings will be made of the record for the benefit of those who may wish to own them, provided there is sufficient interest to make it worthwhile.

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